DOCUMENT RESUME

ED 066 236 24 RC 006 348

TITLE	Tiospaye. Curriculum Materials Resource Unit 2.
INSTITUTION	Black Hills State Coll., Spearfish, S. Dak.; Red Cloud Indian School, Inc., Pine Ridge, S. Dak. Oglala Sioux Culture Center.
SPONS AGENCY	National Center for Educational Research and Development (DHEW/OE), Washington, D.C.
BUREAU NO	BR-1-H-004
PUB DATE	Jul 72
NOTE	44p.
EDRS PRICE	MF-$0.65 HC-$3.29
DESCRIPTORS	*American Indians; Anthropology; Community Role; *Cultural Background; Curriculum Development; Day Schools; Ethnic Groups; *Family Relationship; *Grade 9; Group Living; Group Membership; History; *Instructional Materials; Legends; Mythology; Reservations (Indian)
IDENTIFIERS	*Oglala Sioux

ABSTRACT

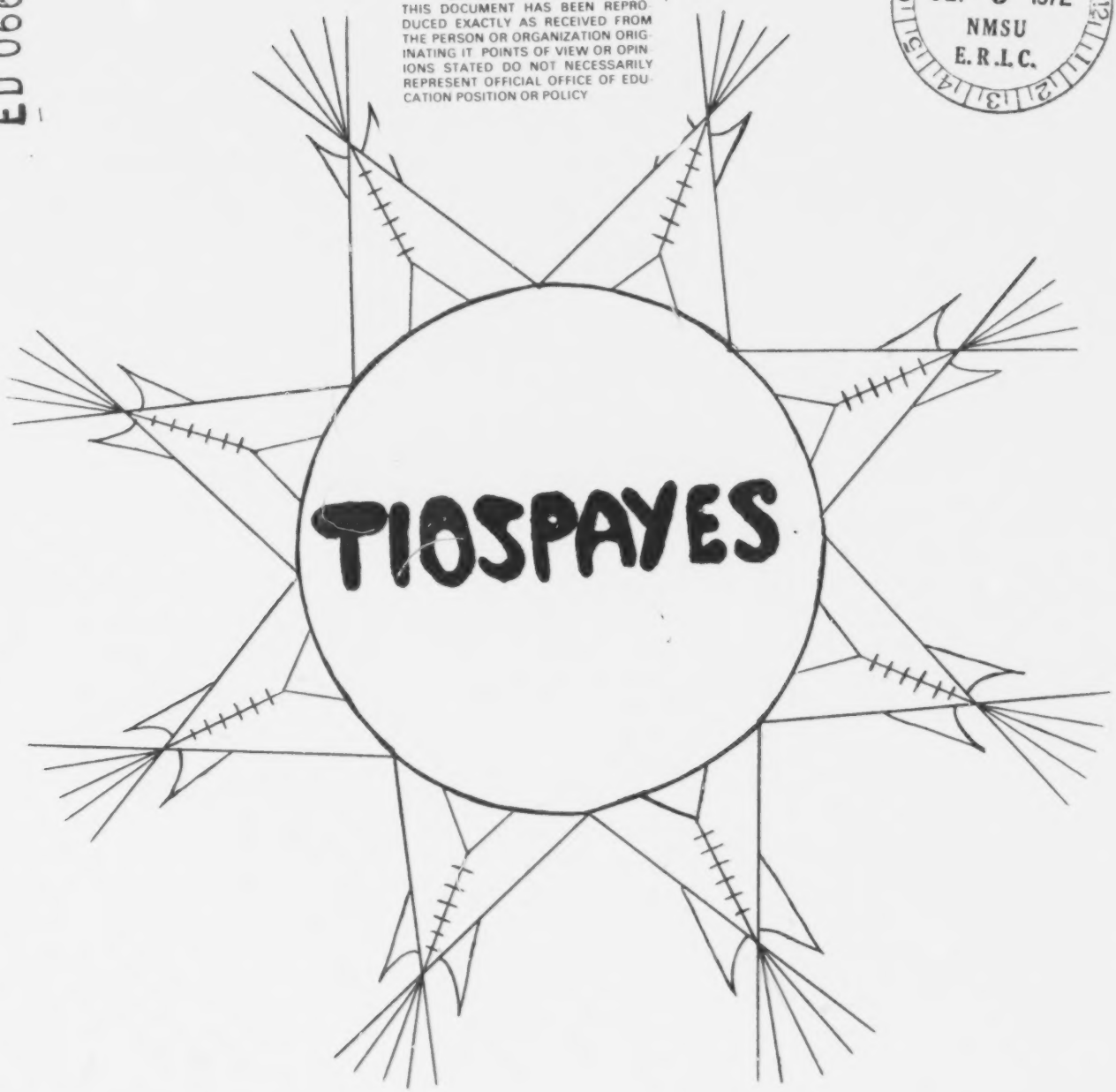
The second of 6 units, the instructional material presented in this document was prepared for the 9th graders of the Oglala Sioux. The function of the Tiospaye, the name given to indicate a person's relatives, is explained. The story of the origin of the Seven Council Fires and stories telling of the separation of the Sioux people into the 7 groups representing the 7 camps and describing the original homeland and the discovery of new hunting places are included, as are accounts of the first contact between the Lakota and white explorers. The growth of the Oglala Sioux into the most powerful of the 7 groups and their conflict with other Indian tribes and with U. S. government agents is discussed. Other sections describe the education of the Tiospayes, the division of the reservation land into 7 ration districts, the role of the headman and head chief, the laws and customs of the people, the Pine Ridge Indian Reservation, and the governmental goals of acculturating the Sioux people. Maps and illustrations are found throughout this instructional material. (FF)

BR1-H-D04
PA 24

ED 066236

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
OFFICE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY

RECEIVED
SEP 5 1972
NMSU
E.R.I.C.



RC006348

ED 066236

UNIT 2:

TIOSPAYE

Curriculum Materials Resource Unit
(Project IH-004)[1]
Oglala Sioux Culture Center
Red Cloud Indian School, Inc.
Pine Ridge, South Dakota 57770

In cooperation with:
Black Hills State College
Spearfish, South Dakota

In consultation with:
Jake Little Thunder
Wanblee, South Dakota

1. The project presented or reported herein was performed pursuant to a grant from the U.S. Office of Education, Department of Health, Education and Welfare. The opinions expressed herein, however, do not necessarily reflect the position or policy of the U.S. Office of Education and no official endorsement by the U.S. Office of Education should be inferred.

TIOSPAYES

Introduction

Every Lakota person is born having many relatives. The tiospaye is the name given to indicate a person's relatives. There is more than just the father and mother of a child. The tiospaye includes grandparents, aunts, uncles, cousins, and all married and adopted relatives.

As the Lakota person grows up, his relatives will give him help. All the families of a tiospaye give attention to the young child growing up. Their interest in a growing person is their hope for a respectful, full-grown adult. Later in life, the young Lakota will be given responsibility to help his relatives when it is necessary.

During all of Lakota History, the tiospaye has been very important. Even though some families have left the Pine Ridge Indian Reservation, the tiospaye is as important as ever. Everyone should know their relatives. When a person is acquainted with his relatives, he knows where he comes from and who he is. This is why the tiospaye is so important.

The word in Lakota, TIOSPAYE, can be broken into two meaningful small words:

Ti - a short form of Tipi, meaning house
Ospaye - group of people separated from a larger or the main body of people

The tiospayes are small groups of persons who are related to each other. A long time ago, these small groups traveled separately when hunting. They claimed their own hunting territories and kept peace with each other. Each small group was a tiospaye. One man was the Headman of the group. He was the leader of the tiospaye.

During the summer, all the tiospayes would come to camp in one place. It was time for a large buffalo hunt and the Sun Dance. All of these tiospayes, together, would be the Oglala Sioux people. To use a more formal and older word, all the tiospayes would be the main body of Lakota people.

OCETI SAKOWIN

Origin of the Seven Council Fires

The Lakota people have many stories to describe their original homeland. Some tell the story of Wind Cave, in which the Lakota walked out of an underworld into this world. Some simply say that the Lakota have always been on this land since the beginning of time. Others speak of a place where a long journey brought the Lakota people to the Black Hills.

In the story of the long journey, there is explanation of the Seven Council Fires. The story tells of an early life when people lived near a large body of water. It was a time when many, many people lived together in one place.

These early people decorated themselves with sea shells and had no need for clothing. There was plenty of fish in the water nearby. To cook this food, the people spread the fish on top of rocks. The sun was very hot and it would cook their fish easily.

At this time, a man appeared within a cloud near the ground. He wore a large robe draped around his shoulders. He spoke to the people and told them how to live and follow rules. It was his advice that they leave their camp and begin travel to the north.

As the people walked northward, two young men had a vision. They were instructed to take flint rocks and make a fire. No one had ever seen or heard of fire. Then the two young men told about their vision. The rock, called flint, was located and dry grass gathered. By striking the flint rocks together, a spark started a fire in the dry grass. Now, the people had fire to warm themselves and to cook their food.

There were relatives among the people who traveled. All together, there were seven groups of relatives. Each group camped together at night and shared a campfire. In this way, these seven groups of relatives became known as the Seven Council Fires. During the journey, a firebearer carried the fire in a small container. At no time was the fire allowed to die out. When they camped together, the small fire in the container was shared among all groups of the Seven Council Fires.

The people journeyed until they came to a large river. By following this river, they came to another that was even larger. They could not cross the river so they followed the east side of the river. Always, they walked towards the north.

When they came to large lakes with plenty of fish and good hunting, they stayed there. Their homes were built of bark, taken from the trees along the lakes. This was their new homeland. There were many homes and the villages were very large.

There were other tribes of Indians nearby. They found Hurons, Chippewas, Ottawas, and Miamis. There were times of war with these other tribes. Some became bitter enemies who would destroy the villages of the people. It was known that the villagers were peaceful unless attacks were made upon them.

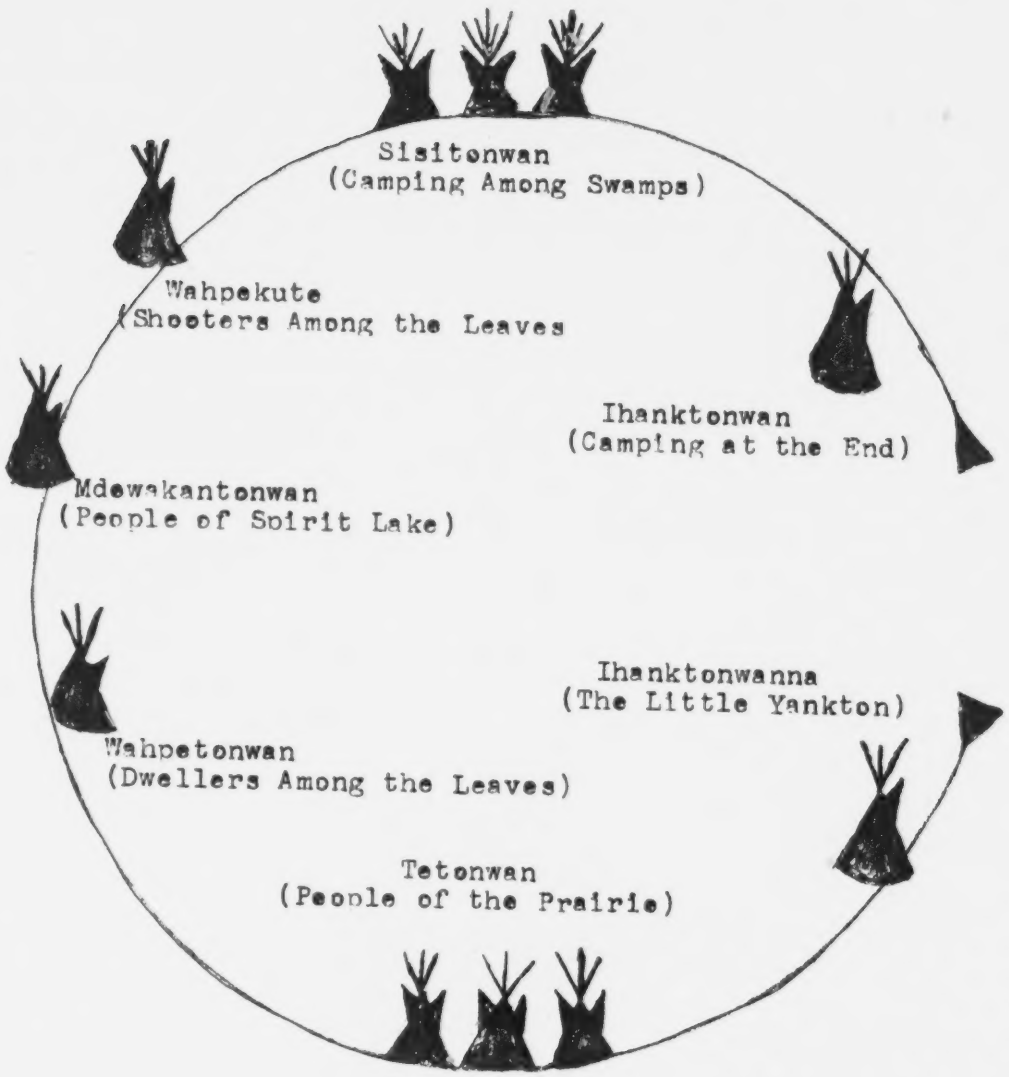
Among the villagers, the language was the same except the dialect was different. Mostly everyone spoke the D dialect of the Dakota language. Another group stressed using an L dialect, such that the Lakota language was spoken. Still another group used an N dialect, and thereby spoke the Nakota language. These three groups of dialects referred to each other as Kola (friend). They did not fight with each other and kept peace between themselves.

Since there were many tribes living in one place, quarrels arose easily. Hunting territories became smaller and had to be shared. Small groups would leave the large villages to live alone. In this way, they could find new hunting territory.

Each of the groups who lived in a certain hunting territory or village became known by a certain given name. The land, which they shared, was dense forest around lakes and swamps. Each group of people became identified by the type of surroundings they lived within. So, the Seven Council Fires was kept alive by seven distinct groups of people.

These groups were different by the dialect of their language and the hunting territory claimed by their members. These were the Sisitonwan, Camping Among Swamps; Wahpekute, Shooters Among the Leaves; Ihanktonwan, Camping at the End of the Circle; Wahpetonwan, Dwellers Among the Leaves; Ihanktonwanna, the little Yanktons; Mdewakantonwan, People of Spirit Lake; and the Tetonwan, People of the Prairie.

CAMP CIRCLE OF THE SEVEN COUNCIL FIRES



The first explorers found some of the seven groups living at their original homeland. These explorers were Frenchmen. They were making maps of the wilderness areas that no one had ever seen before. They traveled from the city of Quebec in Canada. When they reached a new area, they calimed the land in the name of the King of France.

One explorer found the large village of Mdewakan. This was build alongside a lake. Other tribes had been afraid to live there because a Taku-wakan lived in that lake. When planting time came, the Taku-wakan would make an appearance. The Mdewakan villagers did not fear the Taku-wakan and would throw many presents into the lake to show their respect for him. It did not harm them and so "People of Spirit Lake" was the name given to these people, Mdewakantonwan.

As time passed, other explorers lived in the villages and married young women. The villagers still fought their enemies. It was never peaceful very long. Fur traders came after the explorers to buy animal furs for European people.

A fur trader would give guns to the hunters and take animal furs in return. It did not take long to discover that guns could also kill the enemy. Now, the ownership of hunting territory caused even more trouble than before. The Iroquois, a strong tribe, fought the French to make the fur traders leave and return to Canada. They lost this war because the Frenchmen gave guns to all other tribes. In return for this favor, the other tribes fought the Iroquois and thus saved the Frenchmen.

Many of the villagers were beginning to leave their homes and find new areas to live. The Tetonwan left long before anyone else. They never returned. Now, other groups began to travel away to new territories. They found better protection and less battles to fight over hunting areas.

In 1639, an explorer spoke about a nation of Nadouessi. The Chippewas also told of these Nadouessi, who lived eighteen days journey to the west beyond the great lakes. They said the Nadouessi ate buffalo animals instead of wild rice. These Nadouessi were the Tetonwan, who had left the rest of the people and their villages long before the explorers came to the lakes.

TETONWAN

People of the Prairie

New places and better hunting areas were discovered by the Tetonwan on hunting expeditions. As time passed, hunters went across the frozen large river which lay to the west. They came back with new stories of abundant game and good lands. It was also said, that deep snows did not fall west of the big river. Some hunters went for months and brought back the limbs of trees they found in the new lands.

These hunters belonged to the group of people who spoke the L dialect, the Lakota language. They were called Tetonwan, "People of the Prairie," because of their travels to the prairies.

Among the Tetonwan, there were many tiospayes who traveled together and helped one another. As time passed, even these tiospayes broke away from the main body of people and traveled alone. Again, they earned their names or identity from certain important events and unusual things.

The Oglalas were the first to leave the main body of people in the Tetonwan. The story tells of two brothers who quarreled about who was the Headman of a tiospaye. In this way, a split occurred in the Tetonwan. The tiospaye that left the Tetonwan, was called "Scatter Their Own" or Oglalas.

Other tiospayes left the Tetonwan group of people to travel alone. The Miniconjous stopped at a nice place near water and grew crops. They became known as "People Who Plant By The Water". Another small group left and traveled by itself a long distance. They were starving and came to a Lake where they camped. Somehow, hunters found corn and the people ate. There was just enough for two kettles but it kept the people from starving. This place is known as Two Kettles Lake and the people became known as Oohenonpas. Still another group, the Hunkpapas, got their name because of a quarrel over jealousy. They wanted war honors after a battle but another group claimed these war honors. As a result, the Hunkpapas camped by themselves away from everyone else.

It was not long until the Tetonwan had divided itself into seven parts. Each group of people carried a certain name, like Oglala, Miniconjous, and so on. After crossing the large river to the west, the Tetonwan never returned to the villages and lakes.

The Oglalas, Miniconjous, and the Oohenonpas were the first to break away from the main body of people know as the Tetonwan. There were four other groups to follow in dividing up the main body of Tetonwan.

Generally, it came about because one person would ask others to camp with him. When these people joined him, they would leave the main encampment and the whole group would live separately. They would claim a certain territory or shared it with others. The man who asked the others to follow him would be looked up to as the Headman. In the summer, they would follow the buffalo, but when winter came, they would camp close to the trees along the creek.

The group called Sicangu got their name from a prairie fire. Somehow, a war party was caught in this fire, which burned their legs. Upon returning to camp, the name Sicangu was given to them. Another group was the Itazipacodan. These people had no bow makers amongst themselves which caused others to identify them as without bows. Again, a group called the Sihasapa were named by a prairie fire. A hunting party from this group of people went hunting but returning found a prairie fire in their path. They were forced to return home over scorched earth behing the fire. The burnt ground ruined their moccassins and soon they walked barefoot. The short grass pierced their skin and dark specks began to show. Soon, their feet were pitch black and they had a new name.

The result of the separation of small groups away from the main body of people was seven different groups. They continued to speak of L dialect of the Lakota language, but slight differences have been found between one group and another. Now, the Tetonwan began to say Lakota to describe themselves.

	LAKOTA	ENGLISH MEANING
1.	Sicangu	Burnt Thighs
2.	Oohenonpa	Two Kettles
3.	Itazipacodan	Without Bows
4.	Miniconjou	Planters by the Stream
5.	Sihasapa	Blackfeet
6.	Hunkpapa	Camp At End of the Circle
7.	Oglalas	Scatter Their Own

With the use of horses, the Lakota people in each of the seven groups could successfully hunt the buffalo. They lived in great prosperity. No longer did anyone eat wild rice, berries, fish, or timber game. They had left their homes of earth and bark and no longer used the canoe.

They traveled fast and far with their horses. They took entire villages and moved from one place to another. The Lakota were better dressed, especially the Oglala, than other groups. Their hunters were good marksmen. Also, the women were good-looking, very neat and clean in their dress, and modest in their behavior.

The Lakota people were well-settled living on the prairie. Their captured horses carried them into new lands. Soon, these new lands covered all the state of South Dakota, more than half of Minnesota, most of North Dakota, and parts of Wisconsin and Iowa. No other tribe on this continent would ever be able to claim such a vast territory and protect it so well.

LAKOTA TERRITORY 1776

After the Tetonwan had left to new lands on the prairie, the other groups of people began to follow westward. At first the group known as the Ihanketon left. Then, the Wakpekutes, Wahpetons, Sissetons, and finally, the large village of Mdewakan.

The Tetonwan gathered together each summer in large reunions at which other groups of Nakotas and Dakotas visited. They had similar customs, a common origin, and had fought together against common enemies. They met in a summer reunion and arranged their camps within a circle. Each camp taking a certain position. The most highly honored position was next to the opening of the circle. The entrance to the camp was called the Hunkpapa, and the two sides were the Ihanke.

The last summer reunion of the Nakota, Lakota, and Dakota groups occurred at the Grove of the Oaks (Armadale) on the James River about the year 1806. After this time, the Lakota pushed further westward.

These summer reunions were a time of festivity, thousands of people were gathered together after a long winter. The young men held the Sun Dance, the women caught up on stories of marriages, births, and deaths. The men also learned of new battles, new leadership, and quarrels between groups. It was days of feasting, enjoying relatives, and renewing life.

The Lakota entered a new period of life. They had conquered new territory held by enemies. Now, they fought to defend this new land. They continued to hold their Sun Dance in the summer. In later years, the government would outlaw their summer reunions.

The Sun Dance is now legally held on the Lakota land of the Oglala Sioux. Each summer, the traditional camp circle is made by the hundreds of people who pitch their tents and tipis around the giant lodge of pine boughs. Once again, the traditional spirit of reunions is found among the Lakota people.

Many of the Lakota groups are living nearby on their reservations. Others, like the Nakota and Dakota, are far away from each other. Each group is listed in the following chart with the proper name of their reservation.

LAKOTA	ENGLISH	PRESENT DAY LOCATION
1. Sicangu	Burnt Thighs	Rosebud Reservation
2. Oohenonpa	Two Kettles	Cheyenne River Reservation
3. Itazipacodan	Without Bows	Cheyenne River Reservation
4. Miniconjou	Planters by the Stream	Cheyenne River Reservation
5. Sihasapa	Blackfeet	Cheyenne River and Standing Rock Reservations
6. Hunkpapa	End of the Horn or Entrance	Standing Rock Reservation
7. Oglala	Scatter Their Own	Pine Ridge Reservation

DAKOTA	ENGLISH	PRESENT DAY LOCATION
1. Mdewakantonwan	People of Spirit Lake	Morton, Prairie Island and Upper Sioux, Minnesota; Flandreau, South Dakota, Santee Reservation, Nebraska
2. Wakpekute	Shoot Among the Trees	Santee Reservation, Nebraska Ft. Peck Reservation, Montana
3. Wakpeton	Dwell Among the Leaves	Devil's Lake Reservation, North Dakota, Flandreau, South Dakota, Lake Traverse, South Dakota
4. Sisseton	People of the Swamp	Lake Traverse Reservation, South Dakota, Devil's Lake Reservation, South Dakota

NAKOTA	ENGLISH	PRESENT DAY LOCATION
1. Ihanktonwana	Camp at the End	Standing Rock Reservation, North Dakota, Devil's Lake Reservation, North Dakota
2. Ihanktonwanna	Little Camp at the End	Crow Creek Reservation, South Dakota, Ft. Peck Reservation, Montana
3. Assiniboin	Cook with Stones	Ft. Peck Reservation, Montana, Ft. Belnap Reservation, Canada

The Oglala Sioux

The Oglalas were named after an argument in which a group of people separated from the Tetonwan. They have been called Oglalas (Scatters Their Own) since that time. As years passed, the Oglalas grew into the most powerful group of people among the Tetons. They were successful in uniting other members of the Tetonwan during times of war. They extended their kinship terms toward everyone, so that they became relatives with everyone. In this way, the Oglalas were very powerful, and have produced the largest number of leaders and famous warriors among all Indian Tribes.

The Oglala population grew larger and larger as other people joined them or by intermarrying with outside peoples. In 1800-1820 they were led by a headchief called Magaska, The Swan, who was a man of natural talents, a good warrior, and a sensible ruler.

At this time, explorers sent by the President of the United States began to find groups of Oglalas along their paths. Lewis and Clark met the Oglalas, along with the Brules and Miniconjous, on the Missouri River in 1804. Other explorers were beginning to strike new roads into this wilderness. A fur trading post was build between Pierre and Big Bend. This was the first in South Dakota. Around 1817, the Fort Pierre trading post was built. The Oglalas would trade at this post and were greatly respected.

The worst enemy of the Oglalas were the Crow Indians, with whom they had a long-term war. As the Crows had large horse herds, which were too numerous to take care of, the Oglalas would take part of them. Naturally, the Crows would try to take back their horses and many battles and skirmishes would take place. Before this war with the Crows, the Oglalas would be able to take their horses from wild herds roaming the prairie. Now the prairie was becomming overpopulated and there were not enough horses to go around.

The other enemy was the Pawnee. There was a long war fought. A war party against the Pawnee was usually very large. Since these Pawnee claimed the hunting territory, the Oglalas fought to claim the area themselves. Also, the Pawnee captured young girls to be sacrificed alive to their morning star god. For these reasons, the Oglalas and other Lakota fought for many years against the Pawnee.

The Oglalas moved continuously. After Fort Laramie was established in Wyoming, they spent more of their time trading

there. The Oregon Trail was opened and travelers were going to Oregon, new lands for the settlers coming from the East. The Oglalas got sick from the diseases the immigrants brought with them. Many persons died. There was a decrease in the Oglala population.

Smoke and Bull Bear were two of the most powerful men to lead the Oglalas at this time. The Oglalas covered an area in South Dakota which ranged from Fort Pierre, to Fort Laramie, Wyoming. Whiskey was now given generously to the Lakota, most of the time in return for favors done. Large war parties of men numbering 2,000 still would take part in fighting the Crows.

Bull Bear was leader of the Bank known as the Kiyuksas. Smoke was the leader of the Ite Sicas, known as Bad Faces, perhaps because of the disease marks left after the smallpox epidemic. Bull Bear was known to have a strong personality and the fur trappers at Ft. Laramie took advantage of this. There was strong competition between Bull Bear and Smoke for the trapping of animals. The American Fur Company wanted to do more business than its competitors and they used whiskey to bring in more business.

A quarrel arose between the followers of these two men. A Bad Face warrior stole a girl from the camp of Bull Bear. Immediately, Bull Bear organized a war party and traveled to the camp of the Ite Sicas. The father of the young warrior who stole the girl was killed. The Ite Sica warriors fought back and Red Cloud was with them. He was a very young man. They shot Bull Bear and then Red Cloud rushed up and shot him in the head, ending the fight. The Kiyuksas never got along with the Ite Sicas after this time. Bull Bear's son took his father's place as a head chief of the Kiyuksas. Red Cloud continued to gain more prestige until he became head chief of the Ite Sicas in following years. The Kiyuksas under Bull Bear were known as "Cut-offs" or "like to take something and break or cut it in the middle."

There followed two other major splits among the Oglala people during this time. Big Road was a powerful man of the Ite Sicas. He gradually took away part of the people and they became known as the Oyukpe, "To Break Off." Man Afraid of His Horses was head of a small group called the Payabayas, "Shove Aside," indicating they were pushed away. All of the Oglala people belonged to one of these four bands, the Ite Sica, Kiyuksa, Oyukpe, and the Payabaya.

This was a time in which an intense war was carried out against the United States Cavalry. Red Cloud, of the Ite Sicas, united all the Oglalas together to win the war. The United States Army abandoned their forts in Wyoming along the Bozeman Trail and Red Cloud burned them to the ground. There was a written promise by the government never to return to this area and to no longer travel through Indian lands. It was broken a few years later.

In the meantime, the four major bands of the Oglalas continued to move about on their hunting territory. They were able to visit Fort Laramie again to trade and camp. An agency was built to distribute the goods they received by treaty from the Federal Government. The first one was Red Cloud Agency near Fort Laramie. Later, this was moved up to Fort Robinson. It was around this time that Crazy Horse was killed at Fort Robinson.

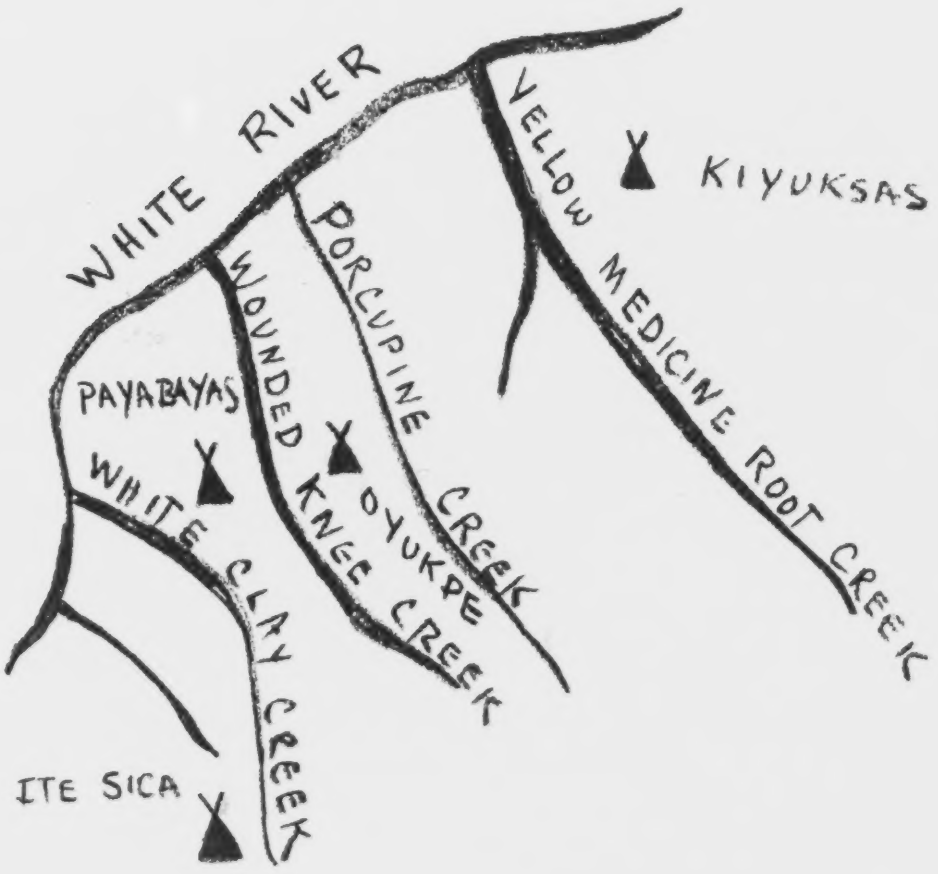
A group of Crazy Horses followers, who belonged to the Oyukpe, broke away from the Oglalas and went to Canada to join Sitting Bull. These Oyukpe, under Big Road, lived in Canada for several years. In the meantime, the Federal Government continued to deal with Red Cloud on where to settle the Oglala Sioux people. The four bands followed his leadership as Head Chief.

An attempt was made to move Red Cloud from Fort Robinson close to the Missouri River so that supplies, rations, and other items could be brought in by river. This did not please the Oglala people at all. They wished to remain close to their Black Hills. When they refused to move, the Red Cloud Agency was built near the Big White Clay Creek.

In 1879, McGillycuddy was appointed Agent for the Red Cloud Agency. Red Cloud and McGillycuddy knew each other from Fort Robinson and did not get along at all. Their relationship for five years was one of constant fights, tricking, and arguing. McGillycuddy was trying to bring civilization to the Oglala people.

At first everyone camped near the Pine Ridge Agency. Their tipis were placed along the creek near this agency and weekly rations were given out. When a small school building was built, children were taken there forcibly. Many headmen were greatly dissatisfied and moved away to the other parts of the reservation. Nothing would make them move back to the Agency and school.

The Kiyuksas disliked Red Cloud's leadership and did not wish to live at the Agency at all. They moved eastward until they settled on the Yellow Medicine Root Creek. The Payabayas under Young Man Afraid of His Horse moved north along the White Clay Creek. The Oyukpe, under Red Dog, moved to Wounded Knee Creek. Red Cloud's followers, the Ite Sica, stayed at the Agency. The lesser headmen and their tiospayes followed the Headman whose leadership they respected.



When these Headmen led their tiospayes away from the Agency, the question of rations became important. The Agent called Red Cloud a "blatherskite" and when Red Cloud heard that blatherskites were people who lived in idleness on charity, refusing to do anything to help themselves, he was extremely angry. He turned around and told the people that the clothing, the supplies and the rations were payments which were due for the lands they had given up to the whiteman. He left it to the new generations to learn how to live like whites.

The Lakota people were then bribed and told to do farm work. They had moved away from the Agency to live along the creeks which flowed into the White River. Now, they were told that anyone who built a log cabin on a piece of land would receive free a cookstove, doors and windows. If they farmed the land, they would receive a plow, wagons, mowing machines and other equipment free. Cabins were soon strung out along the creeks instead on in the traditional camp circle.

Each week the people would leave their cabins to ride into Pine Ridge, called Owakpamni (Place Where They Give Away), because they received their rations there. There were now eight men recognized as Head Chiefs for their bands. Little Wound, Red Cloud, Young Man Afraid of His Horses, Red Dog, White Bird, No Flesh, High Bear, and Red Shirt. Therefore, the rations were divided into eight piles on the ground. Each Head Chief would then take his pile of rations and distribute it equally among the camps in his band.

The Agent, McGillycuddy, did not get along with Red Cloud and tried desperately to break up his power and make Young Man Afraid of His Horses the Head Chief. For years he had quarreled with Red Cloud, jailed him, shouted at him, tricked him, and did it all with the backing of Washington. He refused to listen to anyone and tried to distribute the rations himself among the people. Agent McGillycuddy kept up his personal attack upon Red Cloud. He tried to push everyone away from the Chief. After he took control of passing out rations, he began to recognize other men as chiefs. Soon there were no longer seven tiospayes, instead there were now twenty-five, each one claiming to have a chief who was independent. These grew to be 63 in number as many men began to claim chieftainship over a group of families. At this rate, it was predicted that each male person would soon be called chief and having only his wife and children in the camp, therefore becoming his own chief.

Within those five years McGillycuddy had disrupted the system of having one Head man over many tiospayes. Now, with everyone claiming Head Chief, there were many tiospayes coming about. A list in 1884 shows the following tiospayes:

1. Ite Sica (Bad Face)
2. Payabaya or Hunkpatilla (Shove Aside)
3. Oyukpe (Broken Off)
4. Tapishlecha (Spleen)
5. Peshla (Bald)
6. Chekhuhaton
7. Wablenica (Orphan)
8. Peshlaptechela (Short-Bald)
9. Tashnahechna (Ground Squirrel)
10. Iwayusota (Make Things Hard)
11. Wakan (Holy)
12. Iglakatekhila (Keeping His Belonging)
13. Iteshichaetanhan (From the Bad Faces)
14. Kiyuksa (Cut-off)
15. Wacin nupa (Cannot Make Up His Mind)
16. Wacape (Puncture)
17. Tiyochesli (Faces in House)
18. Waglukhe (Loafers)
19. Oglala (Scatter Their Own)
20. Iyeska Cinca (Mixed-Blood Children)

Education for the Tiospayes

The Lakota people were well-settled in different parts of the Reservation. They were busy building their log cabins and planting little gardens. They were not anxious to return back to live at the Agency. Some had done well for themselves with herds of livestock and large corrals.

The Agent at Pine Ridge wanted to civilize the Lakota people as fast as possible. It was decided that someone had to watch the people while they were away from the Agency. This responsibility was given to the school teacher employed by the Agent.

Where ever a tiospayes had settled, a new school building was started. In only a few years, twenty-five new schools had been built. The first school had been built in 1870 at the Agency. Nearby, the Jesuits started Red Cloud Indian School at the request of Red Cloud. But now, with the tiospayes scattered all over the reservation, there were many new schools built.

At each day school, the school teacher helped the tiospayes plant gardens to raise food for the school children. This teacher also handled emergencies such as giving lard to sick persons for curing scabies, cod liver oil for tuberculosis, and other home remedies. There were many school dinners and school picnics that kept the tiospayes interested in the education of their children.

Helping the school teacher was a housekeeper. Most of the time, if the teacher was a male, than his wife became a housekeeper. If the teacher was a woman then the housekeeper was another woman hired for the job. Another person working at the school was the policeman. He was hired to make sure that the pupils went to school each day. If someone was absent, he would ride a horse to their home and bring them back to school. This policeman was usually a member of the tiospaye close to the school.

It was not always safe to be a school teacher. One teacher hitched up a team every evening, just in case he had to leave in a hurry. Another teacher had been killed at an isolated schoolhouse. It became against the law to allow any Lakota person inside a government building or the schoolhouse, if that person had war paint on their face or body.

These early day schools were given numbers by which to identify themselves. There were numbers like No. 4, the day school located in the Payabaya tiospaye. At the Ite Sica tiospaye, there was a day school called No. 25. From all parts of the reservation, numbers identified where a school house was built.

Some of the schools had Indian teachers who were Siouxs. There were people like Carrie McDougal, Mr. and Mrs. Alvin Zephier, Mr. Henry Fielder, Miss Evelyn Lambert (later Mrs. Bergen), Mrs. Noah Bad Wound, and the famous Luther Standing Bear.

RATION DISTRICTS

When the tiospayes no longer camped at the Agency, it was hard for the Agent to give out rations. He use to divide all the rations into piles and call out the name of the Headman to come pick it up. Now, with all the people gone from the Agency there had to be another way to give out rations.

It was decided to divide the Reservation land into seven ration Districts. The division was made to go by the ridges which separate one creek from another. In this way, those tiospayes who camped along the creek got their rations somewhere slong the creek. It was natural to divide the Districts like this. Already the creeks were geographically isolated from each other by ridges.

The place selected to distribute Rations was the one best suited to everyone's likes. For instance, the canyon where Our Lady of Lourdes is now built was once the site of ration distribution. In that natural canyon, cattle from the Agency were driven and corralled. The men were mounted on horseback with rifles to shoot.

Each man's name was called and a cow was chased out of the corral. As the cow ran away, the man would run his horse alongside and shoot the animal. It was like the old buffalo hunt. The women butchered the dead animals and took home packs of meat to dry. Other items given to each family were bags of flour, sides of bacon, and coffee beans. There were also blankets and cloth.

It was said that not everyone liked the bacon that was given out. Few people knew how to cook pork or even liked the taste of this meat. As families left for their homes, piles of bacon were abandoned at the ration sites. Their wagons piled with meat to be dried and flour to make squaw "lung bread", the people had something to keep themselves alive a little longer.

WICO-TI

Camps and Communities

The old camping circle of the tipis was almost gone when the ration districts were divided. The people had log cabins built up and down the creeks. Some lived very close together and others lived further apart. It was not long before the old name of Wico-Ti came back into use. Among the Lakota, Wico-Ti was the old camping circle once again. It meant the area in which a tiospaye lived, even though that area might be large and scattered.

The Agent asked for a translation of Wico-Ti, and the name given was Camp. So, the tiospayes became known to the Agent as a Camp. This English word was used until Community became the new word for Wico-Ti. Nowadays, Community is used to describe the old camping circle of the Lakota.

In each Camp, there was one man recognized as the Headman for his relatives and followers. Through the respect people had for one Headman, the Lakota were able to continue the old way of life in the new setting. The Headman thought of his people before himself. If he was a good leader, the Headman belonged to the Chief's Society, which was the highest society to which a man would be asked to join.

There were meetings called by the Agent that were of importance to each Wico-Ti. At such a time, several of the Wico-Ti got together and selected one man from among themselves to be their Head Chief.

The Headmen and the Head Chief settled problems affecting the people. Most of the time the problem was with the government and treaties. The Lakota name given to these meetings was Okaspe Yamni, which meant 2/3 Council. It was a nickname given to the Agreement of 1876. In this the government said that no action would be taken until 2/3 of the adult males voted for or against something. This agreement still stands today, but the government ignores it as being in the past. The Okaspe Yamni continues today in the Lakota men who belong to the Landowner's Association. Still powerful, respectful, and dedicated, these men stand up for their Wico-Ti like the Headmen of the early days.

Old time Camp Circle

WOOPE

Laws or Customs of the People

Throughout past history, the Oglala Sioux people never stayed together as a main body of people. Small groups or tiospayes would break away to live by themselves. Sometimes the separation was short, but usually it was a permanent break. When such a separation took place, the followers of the Headman, who left the main body of people, were his own relatives.

This group of relatives, the tiospaye, traveled with each other. They shared the food that was hunted. After a battle, they celebrated together. Amongst themselves, they did not tolerate persons who neglected responsibility. Each person helped another relative who was in need of such aid. The tiospaye worked hard to keep all the members well and happy.

When Woope, daughter of Mahpiyato, came before the people as White Buffalo Calf Woman, she brought two very important laws. These two laws were the basis for the tiospaye. When wise men speak at feasts and meetings, they remind the people that these laws are important to the Oglala Sioux people.

Respect Your Elders

Take Care of Your Relatives

The difference between the enemy and one's own relatives is shown best by the advice given to young people. The young warrior members of the Fox Society carried strong responsibility for their relatives. An old man would give these young boys long talks stressing that one should give to the needy, whoever they may be. One should search for the poor, weak, or friendless, and give all the aid one could give. They taught that a person in a warrior society should not steal, except from an enemy. They should not lie, except to the enemy. They should set a good example by following the recognized rules of the camp and the hunt.

With proper training, a young child was taught to take care of his relatives. There was always the threat of death if one became careless with the enemy. In this way, the tiospaye grew strong and has remained the basis of community life for generations. Children were praised for good behavior and good skills. When they grew older, they remembered the rules taught to them.

When a Lakota person speaks of their people, they call themselves OYATE IKCE (native people) or IKCE WICASA, (common people). In these two words, they identify their people. When they speak of another tribe or group of people who are friendly visitors, they call them OYATE UNMA, (other people). All other persons were considered enemies since they would not be related or friendly visitors. The name given to the enemy was TOKAYAPI (considered enemies). As there are so many White people today who are neither visitor or relative, the word WASICU (generally Whiteman) is used to describe these people. The origin of this word came from the early trappers who lived in the Indian camps.

A Lakota person who speaks of his tiospaye is telling what particular group of people he lives around. Some tiospayes are large while others are smaller groups of relatives. All of these persons are relatives either by blood, marriage, or adoption.

There are older, mature persons who are well respected throughout their life. They are usually listened to, their advice on serious matters is important, and willing to help out their relatives. When anything disrupts the tiospaye, it is these persons who make things return to normal. The feasts, memorial dinners, and pow-wows are put on by these people. With the help of their relatives, the tiospaye continues to exist.

It is proper to say a relatives name correctly. It is not proper to call a relative wrongly. So, the correct Wowachecon must be used. In simply using one Wowahecon word, a speaking person will show his relationship to another person. The listening person will understand the relationship between himself and the speaker. In the tiospaye, each person has a particular relationship to each member of the group. He has a definite place.

After a person is born, he is taught proper Wowahecon. As the child grows, he first learns the proper names for his closest relatives. There is more than his father and mother. The grandparents are very important and also, the aunts and uncles. After the child is grown up, he will marry and accept other people as his married relatives. He must address these married relatives in a certain way. At last, he is a part of the whole society and will have a relationship to young and old people. These persons will be addressed in a certain way, also. By this process, each person becomes related to many people and learns a correct name identifying each relative.

In American white society, the relationship between persons is not the same as the tiospaye. The American white family raises its children to take advantage of any opportunity to better themselves. They do not stress the value of helping their relatives. Each family is on its own to make the best of life. When the children grow up, it is common for them to move away from their home town. In this way, the families are broken up and scattered all over the country. Home becomes where ever the person has bought or rented a house.

The way in which a relative is named is different from the tiospaye. There is Father and Mother, Brothers and Sisters, but usually no grandparents. The men who are brothers to the father of a child are called uncle. They do not keep a strong relationship with the child like the father. There is relationship to the first cousin, but beyond this the relations are rarely counted either in name or feelings.

The child in the tiospaye learns that he has more than his own father and mother. All the brothers of his father are also his father. All the sisters of his mother are also his mother. In this way, the little child finds he has a large family. He calls his father Ate and all his uncles are called Ate. He calls his mother Ina and all his aunts are called Ina.

His grandparents are divided to distinguish those who are the parents of his father - Paternal - and those who are the parents of his mother - Maternal. There is also a big difference if the speaker is a male or a female. So the proper Wowahecon must be learned so that a female does not use a male word to describe her grandfather.

MALE	FEMALE	
Tunkan	Kun	Either grandfather or grandmother who are the father's parents. The Paternal grandparents.
Tunkansila		The most respectful term for father's father. The Paternal grandfather.

MALE	FEMALE	
	Kunsi	Used only by grandchild in describing their father's mother. The Paternal grandmother.
	Onci	The Maternal grandmother. It may also be used by anyone.
	Oncisi	The Maternal grandmother. It is used to name the mother's mother.
Tunkansi		The Maternal grandfather. It is used by grandchildren to name their mother's father.

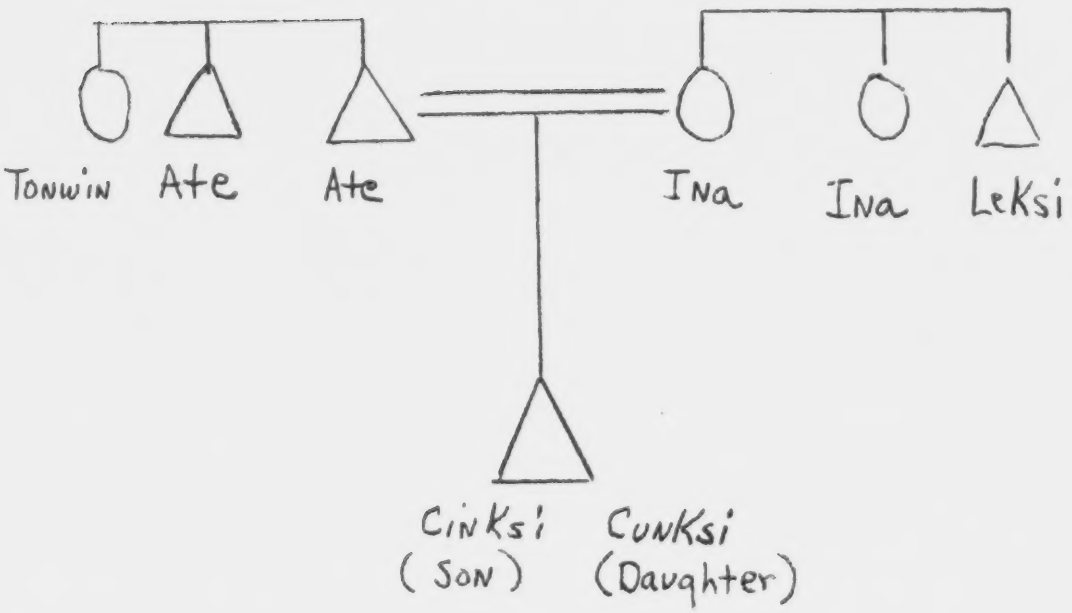
When the grandparents speak of their grandchildren, the familiar phrase Tokaza (grandchild) is often hear. Nowadays, young persons are generally attached this name by older persons.

The parents of the child will speak of their child as Cinhan or Cun-win, either son or daughter. The older of the children depends on who was born first or second or last. When a child is named or identified in this way, the listener may figure out how many children belong to the parents.

Male	Female	
Caske	Wi-tokape	Son, Daughter, First Born
Hepan	Hapan	Son, Daughter, Second Born
Hepi	Hepistanna	Son, Daughter, Third Born
Catan	Wanska	Son, Daughter, Fourth Born
Hake	Wi-hake	Son, Daughter, Fifth Born
Hakata	Hakata	Son, Daughter, Last Born
Cekpa	Cekpa	Son, Daughter, one of twins

Between the brothers in a family, they call each others children as their own. Also, between the sisters, they all consider their children alike. The children will look to their uncles and their aunts as being their own parents. It is as if they were children in the same family.

Male	Female	
Ate		Father, or Father's Brother
Leksi		Mother's Brother
	Tonwin	Father's Sister
	Ina	Mother, or Mother's Sister



There are proper ways of addressing the in-laws that one will accept when married. Omaheton is used to address the in-laws of a daughter who is married. Omawaheton describes the in-laws of a son who is married.

The manner in which a man and woman are identified will show their married position. Marriages were performed in different ways. A man could court a woman and buy her with gifts to the family she belongs to. Or, he may capture her without consent from her family. Either way, the young couple would publicly show they were living together and thereby married.

If the man courted and bought his woman, she and her relatives would furnish the house. But, if she did not furnish a house, then he lived with her and her relatives. The man became Wicawoha (buried man) and properly could never speak with his mother-in-law or her sisters.

If the man captured the woman and brought her home to his relatives, then she becomes Wiwo-ha (buried woman) and she is forbidden to speak to her father-in-law or his brothers.

As soon as the married couple live alone in their own home, they become wastel-keya (established well). Their place of living is called Tignaka. Then, they become a complete wedded couple and he is Hin-gna-ku (husband of) and she is Ta-wicu-ki (his wife of).

A man is not permitted to speak with his own sister privately. He must speak to her in front of others to show proper respect. He must never speak to his own mother-in-law or look directly into her face. He is permitted to speak and laugh with his wife's sisters and brothers. This is the time he is allowed freedom.

The behavior expected from a woman is likewise. She cannot speak or stay with her brother in the absence of all other persons. She cannot speak or look at her father-in-law or remain alone in the house with him. With her husbands brothers, she can tease and speak with them.

If a person has been adopted as a relative through a ceremony, a certain name is given to them. Hunka is either a male or female who has been adopted by ceremony. All the proper names are used when such a person is accepted into a tiospaye. This adoption is the same as blook by serious and ceremonial acceptance of another person.

When the Lakota child has grown and married, the relationship he has to the rest of society is equally important. It would be proper to learn these names.

Male	Female	
Wica-hca	Wino-hca	Oldest
Wica-hcala	Wino-hcala	Adult person
Wicasa	Wino-hinca	Young
Koska	Wi-Koska	Youngish
Hoksi	Wi-Koskala	Boy, Girl, Child
Hoksila	Wi-Cinca	Boyish, Girlish
Hoksicala	Wi-Cincla	Babe

With the proper Wowahecon, the Lakota person was able to identify others and in turn receive a certain place in society. This was the way people respected each other and took care of one another in times of need. It was the basis for a good strong tiospaye in which the people were respectful towards one another.

DISTRICTS

Pine Ridge Indian Reservation

When the Oglala Sioux people were forced to live on Pine Ridge Indian Reservation, the tiospaye was strong. The people kept together, camped together, and helped one another.

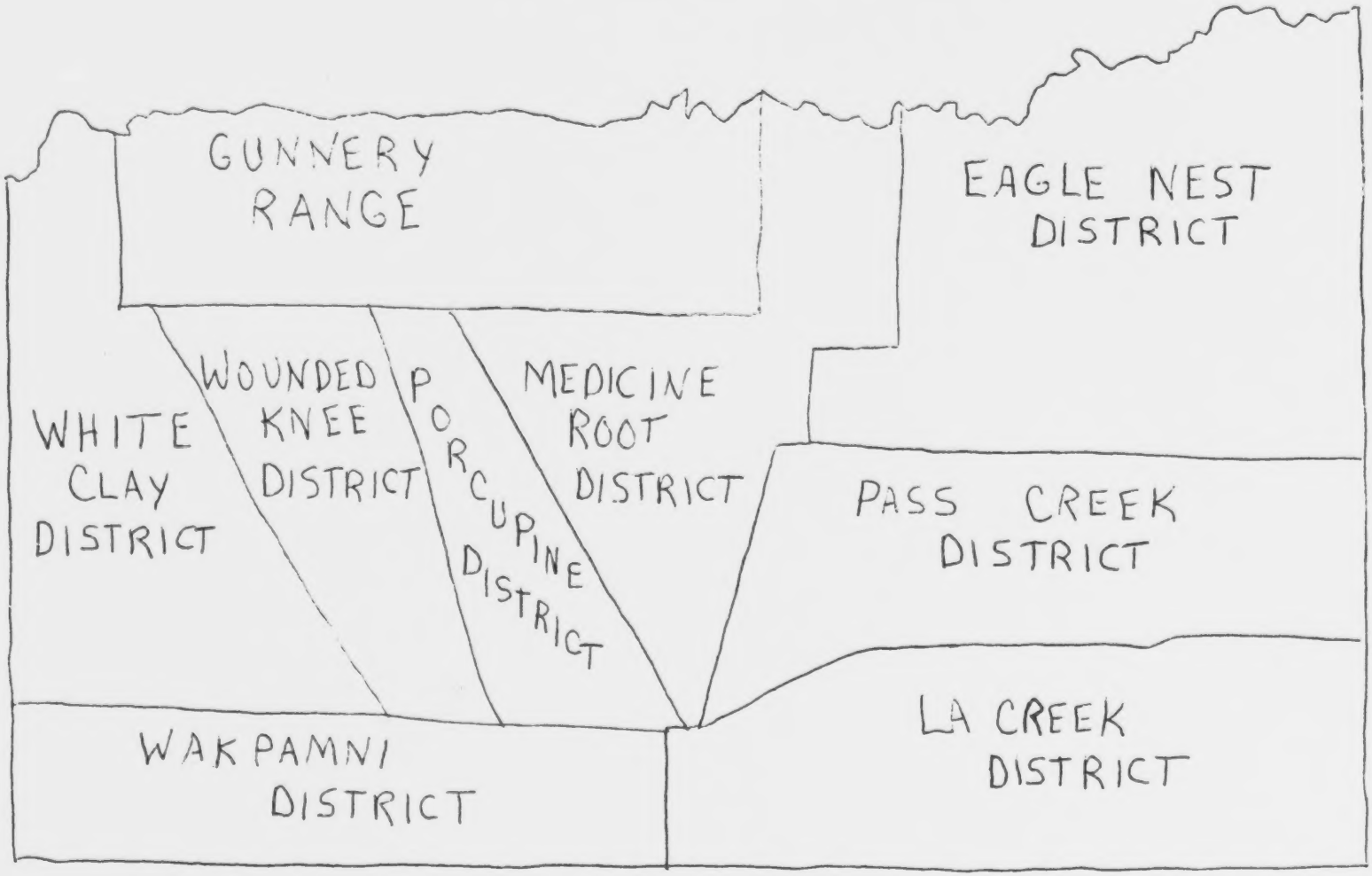
The allotment of land was a policy of the U.S. Government to give each family a certain piece of land to live on. It was suppose to make the families independent, to keep them in one place, and to break up the tiospaye. The U.S. Government wanted the people to give up their old ways and build a society like the rest of the American people.

This method was very confusing to the older men. They would watch land being parceled out and families told to move to another place. Some families were moved several times until the Agent was satisfied they were on the right piece of land. One old man said:

Father, we are getting tired of this; we should like to settle down and never move again, but before we pull down our lodges I want to ask you a question.

When the Great Father puts boundaries around an Indian Reservation, why doesn't he take a range of mountains or a river, which the Great Spirit marks the country with. These stakes that the whiteman puts up are all the time rotting away and when he puts them back he never puts them in the same places; they always move closer to the Indian and cut off some of his land. Where shall we move now, Father?

Such moves did weaken the authority of the Headman and the elders of the tiospaye. However, the proper Wowahecon has existed until today. In the following pages, are a brief description of the places where tiospayes settled. A front page map shows the eight Districts of Pine Ridge Indian Reservation. These Districts consist of many communities which are the tiospayes who settled each area. In each community, one can find whole families who are relatives to each other by blood, marriage, or adoption.


GUNNERY RANGE
EAGLE NEST DISTRICT
WHITE CLAY DISTRICT
WOUNDED KNEE DISTRICT
PORCUPINE DISTRICT
MEDICINE ROOT DISTRICT
PASS CREEK DISTRICT
WAKPAMNI DISTRICT
LA CREEK DISTRICT

COMMUNITIES IN DISTRICTS

WHITE CLAY DISTRICT

Oglala Junior
Turtle Unit
Red Shirt Table
Collier
Lakeside
Loneman
No Water
Drywood
White River

WAKPAMNI DISTRICT

Wakpamni Lake
Wolf Creek
Red Cloud
Calico
Slim Buttes
Payabaya

WOUNDED KNEE DISTRICT

Wounded Knee
White Horse Creek
White Butte
Manderson
Oyuhpe
Crazy Horse (Wakan)
Grass Creek
Number 12

PORCUPINE DISTRICT

Brotherhood
Butte
Church Creek
Evergreen
Oblaye
Rockyford

MEDICINE ROOT DISTRICT

Red Owl
Thunder Bull
No Flesh Creek
Three Mile Creek
Kyle Village
Bull Bear
Potato Creek

LACREEK DISTRICT

Martin town
Bates[redacted]
Tuthill
Black Eyes

PASS CREEK DISTRICT

Allen Village
Bear Creek
Yellow Bear
North
Corn Creek

EAGLE NEST DISTRICT

Hisle
Wanblee
Hawk Wing

PINE RIDGE VILLAGE

Village area divided into zones for houses.

COMMUNITIES OF WHITE CLAY DISTRICT

No Water Community - (also known as Livestock Community) A Cattle Association was started here. Joe Red Bow, Frank Bear Nose, the Good Voice Flutes, Bands, and Belts lived here. No Water was the Headman for many years.

Collier Community - Headman of this community was Stands. A Cattle Association was started. Crowe, Eagle Hawk, and High White Man were the names of original families.

Lakeside Community - A new community started in the 1940's. A Cattle Association was started here. Good Weasel was one of the best cattle operators.

Loneman Community - The Afraid of His Horses, father and son, lived here before they moved to Payabaya.

Drywood Community - Together with No Water. It was divided into two communities during the days of the Cattle Association.

Oglala Junior Community - Originally settled by Stinking Bear, Jumping Bull, Thunder Club, Brave Heart, Eagle Louse, Little, Hunts Enemy, Tyons, and White Bear, under the leadership of Iron Bull.

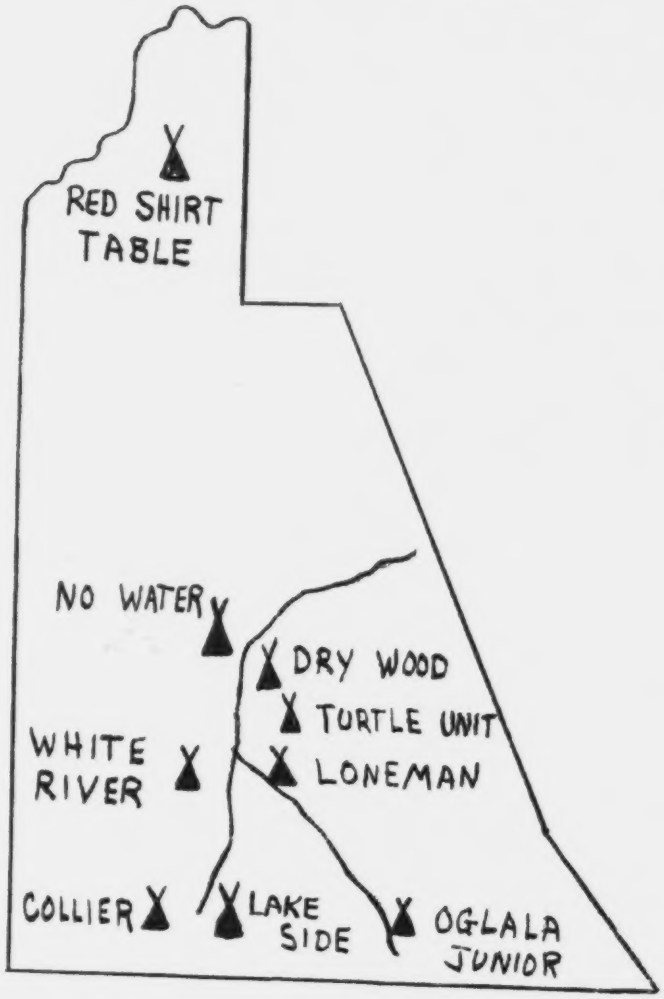
The school built here was called "Two Sticks School" because of a battle which took place near the school. Two Sticks was a Rosebud Indian who came over during the time of the Wounded Knee Massacre. He killed three whitemen at a government herd camp on the White River and fled. One hundred soldiers were sent to look for Two Sticks. They camped near the school and sighted him a few days later up the creek. Near the Dearly hom, they captured him. He was tried, convicted, and hanged at Deadwood. During the time he had his trial at Deadwood, it was said that he wore a circle into the concrete floor in his cell. He wanted to die and would spend hours walking in a circle while singing his death song.

White River Community - High White Man and the Bad Heart Bull families.

Turtle Unit Community - A cattle association among the He Crows, Weasel Bears, Loafers, and Blindman families.

WHITE CLAY DISTRICT

Wico-Ti	Headman
Red Shirt Table	Red Shirt, Two Bulls
Lakeside	Good Weasel
Loneman	Loneman
Oglala Junior	White Bird, Iron Bull
White River	
Collier	Spotted Elk
Turtle Unit	
Dry Wood	
No Water	No Water



COMMUNITIES OF WOUNDED KNEE DISTRICT

Wounded Knee Community - Site of the Wounded Knee Massacre, there were many homes built in this area. Dewey Beard, survivor of the massacre, lived here. High Eagle, a medicine man, kept the Sun Dance ceremony alive even though it was outlawed by the U.S. Government.

White Horse Creek Community - Headman known as White Horse lived here with his relatives.

Manderson Community - Few Tails was the leader of the group of people who settled along Wounded Knee Creek. A trading post was located nearby in a few years. Some time later, Few Tails and his wife went hunting at Scenic. They took their wagon. Few Tails was killed by ranch cowboys who attacked him and his wife.

Some of the family names still found around Manderson are Black Bear, Kills Twice, Hollow Horn, Bear Stops, and Black Elk.

Wakan Community (also called No. 12 Community) - the leaders of this Community were Lone Elk, No Braids, and Big Turnip, They got their name Wakan, because these leaders were also known as Medicine Men. The "Medicine Dance" was one of their ways of making a sick person get well. Because of the spiritual medicine of this community, they were called Wakan.

The people in Wakan Community were prosperous. Lone Elk appointed men to take turns as riders in caring for their large herd of cattle. There was produce raised for families, everyone worked and helped one another. Flocks of chickens, turkeys, pens of pigs, and large herds of horses were everywhere. People did not get sick easily, and there was little to quarrel about.

Grass Creek Community - Headman for years was John Grass

WOUNDED KNEE DISTRICT

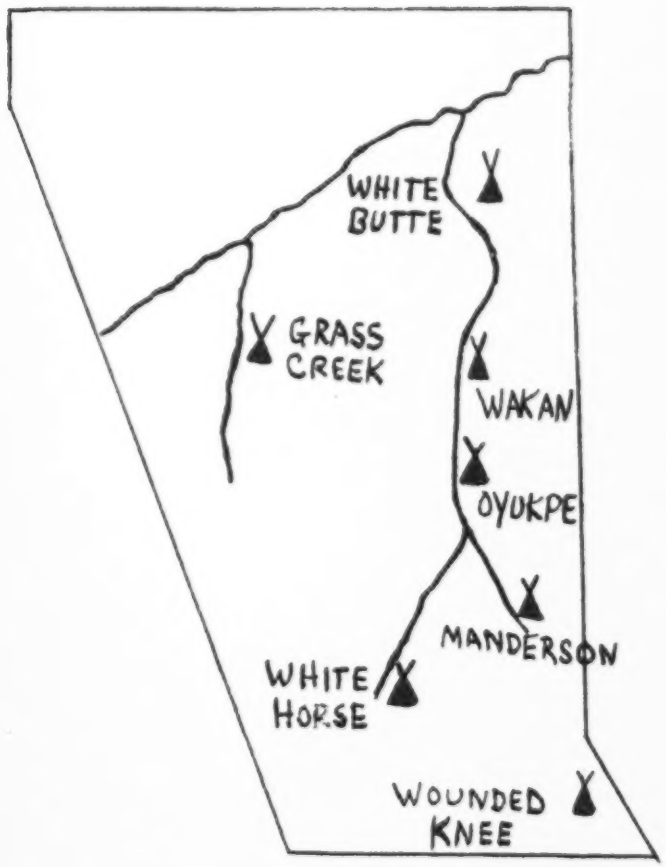
Wico-Ti

Oyukpe
Wakan
White Butte
White Horse
Wounded Knee
Grass Creek

Headman

Red Dog
Lone Elk

White Horse
Wounded Knee
John Grass



COMMUNITIES OF MEDICINE ROOT DISTRICT

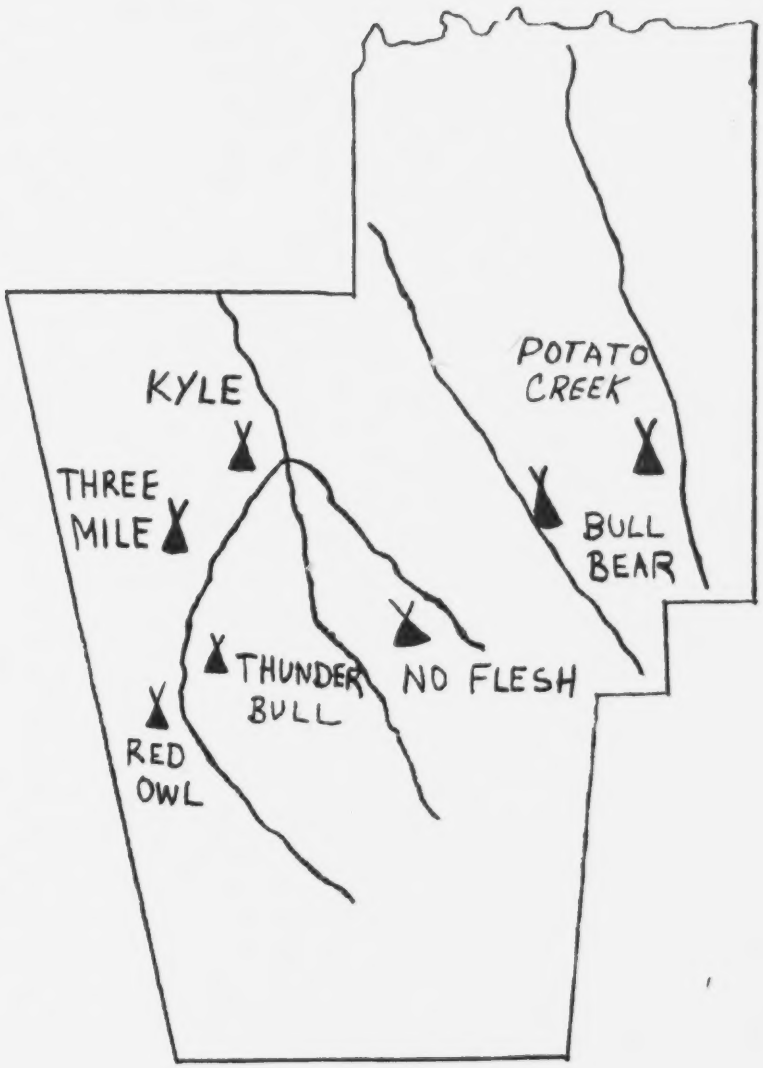
Potato Creek - The original families at Potato Creek were Plenty Bears, Hollow Heads, and Hunting Horses. Broken Rope, Afraid of Nothing, Standing Soldier, White Horse, Red Elk, White Deer Man Above, Twiss, Shot With Arrows, Marshall, Old Horse, Bull Man, Crazy Dog, Bush, Bear Runner, Horn Cloud, and many others lived here.

Their leader was Turning Hawk, who was closely allied with No Flesh of the Wazazas. In this community, people did alot to help each other for the good of the community.

No Flesh Creek Community - This area was settled originally by the leader No Flesh whose followers were Wazazas. They were closely related and allied with the Brules.

Three Mile Creek Community - Original home of the Two Crows.

Kyle Village - Kyle is the site selected for a high school on the reservation. The Annual Kyle Fair is well-known to all people.



MEDICINE ROOT DISTRICT

Wico-Ti	Headman
Red Owl	Red Owl
Thunder Bull	Thunder Bull
No Flesh Creek	No Flesh
Kyle	Little Wound, American Horse
Bull Bear	Bull Bear
Potato Creek	Morrison, Bull Man
Three Mile Creek	Two Crow

COMMUNITIES OF WAKPAMNI DISTRICT

Wakpamni Lake Community - Hay was cut in the meadows surrounding the Lake in this area. The Provost and Two Lance families moved here and a school was built.

Slim Buttes Community - The Headman of Slim Buttes was Sword. George Sword was the first Captain of Indian Police. He became an Episcopalian layreader. Before this time, he was a warrior and fought many battles. Families like the Roan Eagles and the Little Spotted Horse's still live in the area.

Payabaya Community - Young Man Afraid of His Horses is buried in this community where he settled. Families still living in this community are the Two Bulls, Catches, Weasel Bear, and Wounded. It is also known as No. 4 Community.

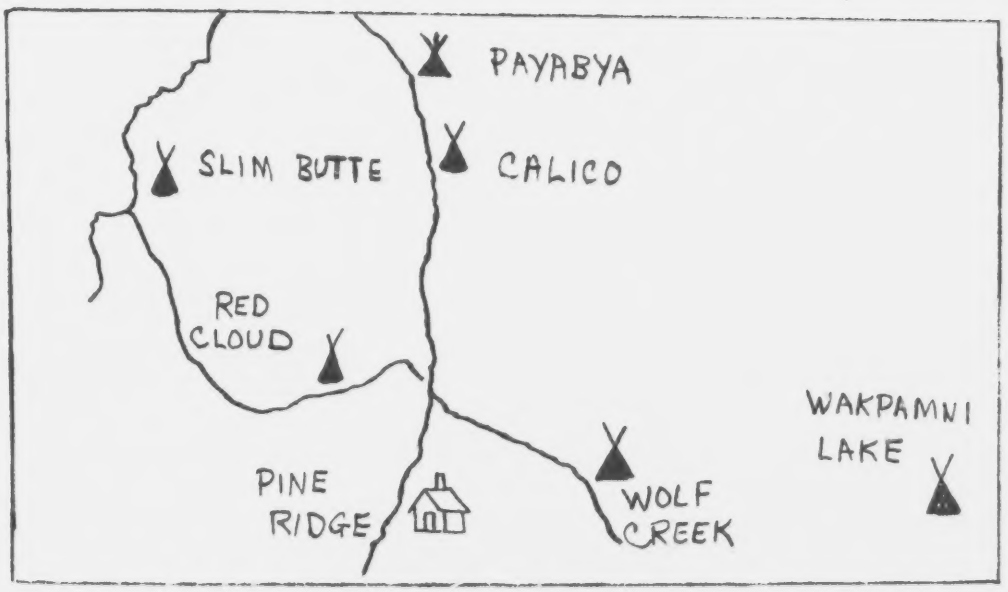
Wolf Creek Community - This community was settled soon after the Agency was built. When the Army was moving the Northern Cheyenne people to Oklahoma, a group ran away. They wished to stay in Montana and not go to Oklahoma. Some were prisoners at Fort Robinson and a smaller group sought protection in Red Cloud's Camp. The Agent moved them away from the Agency to Wolf Creek. Their leader was Black Wolf.

Red Cloud Community - Red Cloud settled his people at the Agency after living along the White Clay Creek. A large frame house was built for his use by the government. A distinguished community resident is Edgar Red Cloud, who has served his people as a Councilman since the 1940's.

Calico Community - It was Calico who settled his people north of Pine Ridge. Born in 1843, he went on his first war-party at the age of 14. In 1865, he helped rescue a White woman captured by the Cheyennes. His uncle and two other men were hanged for mistreating this woman. Calico was put in irons. His career included several battles against Pawnee, Shoshoni, and U.S. troops. It was Red Cloud who encouraged him to give land for the Black Robe's school.

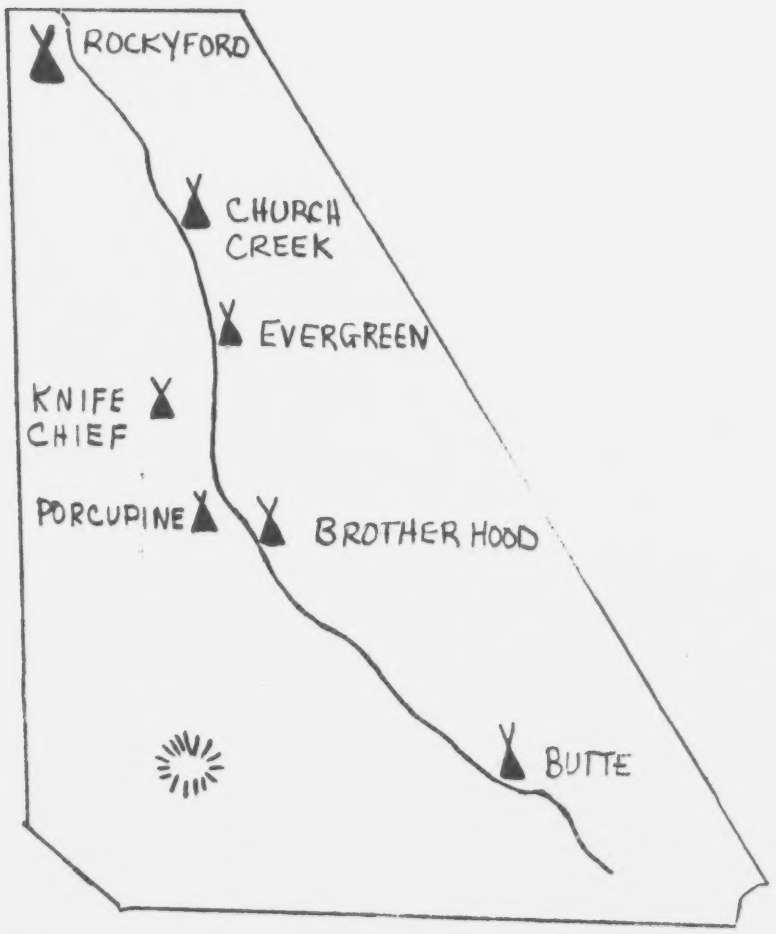
WAKPAMNI DISTRICT

Wico-Ti	Headman
Slim Buttes	Sword
Payabaya	Young Man Afraid of His Horses
Calico	Calico
Wolf Creek	High Bear
Wakpamni	Two Lance
Red Cloud	Red Cloud



PORCUPINE DISTRICT

Wico-Ti	Headman
Church Creek	Iron Cloud, Spider, Standing Elk, Stabber
Brotherhood	Day Little
Butte	High Wolf

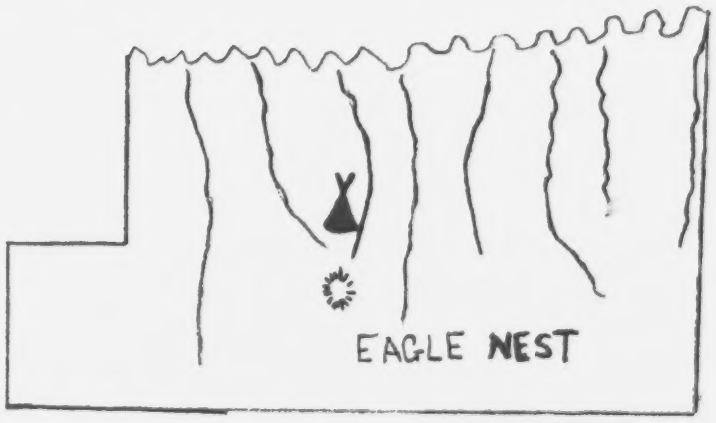


COMMUNITIES OF EAGLE NEST DISTRICT

Wanblee Community - Originally a group of Oglalas, Rosebuds, and Cheyennes lived along Pass Creek. As this was the largest group of people on the east end of the Reservation, the government built a school there. However, during the Ghost Dance and the massacre at Wounded Knee, many people moved away from the school.

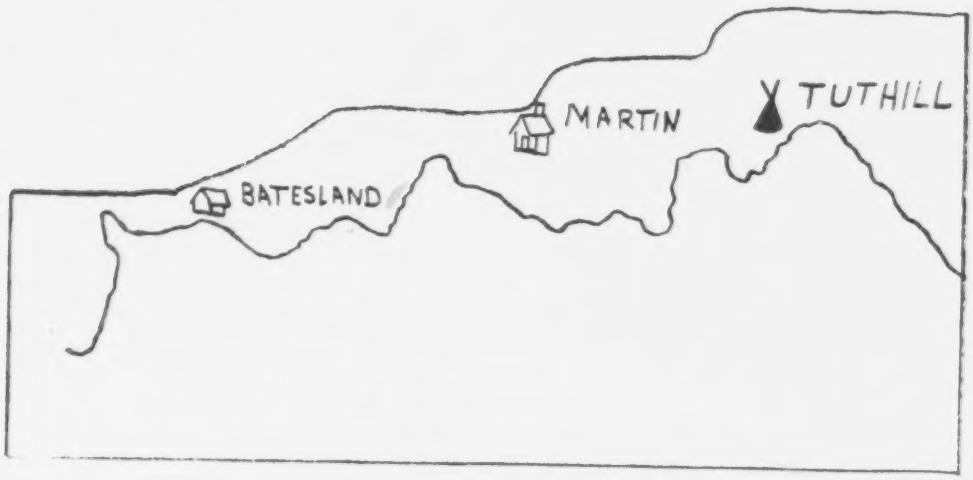
The teacher, Miss Jessie McGaa (Craven), recommended that the school be moved to Lip's Camp at the present site of Wanblee. This was done and she soon had many pupils. The new school building was made of earth. It was 107 feet long and 68 feet wide. It was the largest building of its kind anywhere.

The people of Lip's Camp now have the finest Health Clinic building. New industries and new housing projects are beginning to help the community grow along with their new high school.



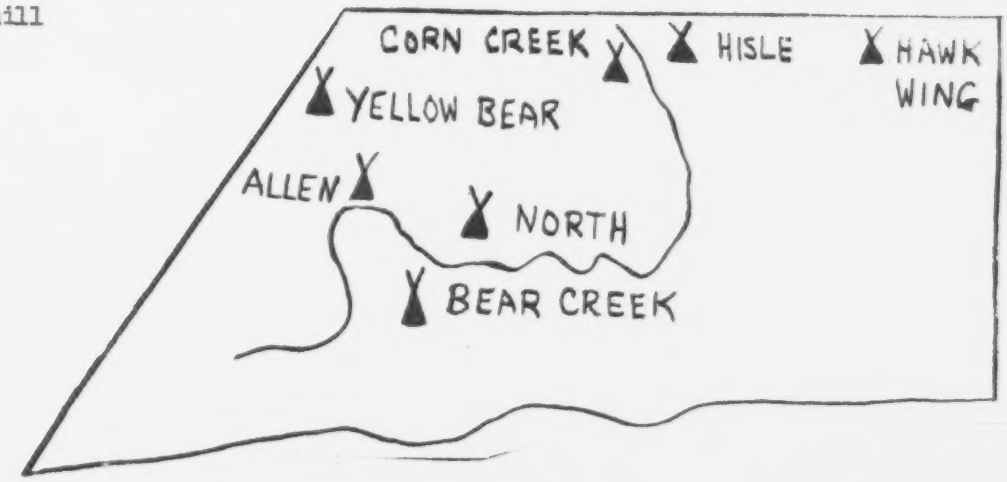
EAGLE NEST DISTRICT

Wico-Ti	Headman
Wanblee	Lip, Two Elk, Quiver



LA CREEK DISTRICT

Wico-Ti	Headman
Tuthill	



PASS CREEK DISTRICT

Wico-Ti	Headman
Allen	Fire Thunder
Bear Creek	Bad Wound
Yellow Bear	Yellow Bear
North	Red Water
Corn Creek	Salway
Hisle	Goes in Center
Hawk Wing	Hawk Wing

COMMUNITIES OF PASS CREEK DISTRICT

In Bear Creek Valley, several tiospayes got together to request a school for their area. Frank Fast Wolf, William Randall, Antoine Randall, William Goes in Center, John and Pete LaDeaux, James Iron Rope, Frank Meat, and Iron Elk went to see the superintendent about a school for their children.

The first school teacher was Luther Standing Bear. He later became an Episcopalian minister. These school teachers encouraged the people to move away from each other onto allotments of land. They urged the young boys and girls to receive their Sioux Benefits from the government.

The communities were very active in gardening, canning, poultry clubs, sewing clubs, and teaching book learning.

A man named Hawk Wing donated his land to the Presbyterian Church for a church to be built at Hisle Community.